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'SOUL' IN THE BIBLE¹

EDMUND HILL

'SOUL' has come to be almost exclusively a religious word in modern languages, like 'heaven' and 'hell' and 'prayer'. The soul is something which people believe in or do not believe in, like God. It is thought of as an important but highly mysterious part of a human being, which it is the aim of the Christian religion to save. We talk about the salvation of souls, but not of bodies or minds or even of people, because 'bodies', 'minds', and 'people' are profane every-day concepts shared by believers and unbelievers alike. No one would dream of saying they believed or did not believe in the body, the mind, or people, because they are all more or less evident phenomena of which we all have experience. Soul is not an evident phenomenon, but a mysterious hypothesis which religious people believe in and others often do not.

This restriction of the word 'soul' to the religious or sacred domain seems to me a wholly regrettable deterioration of language, which indicates an equally regrettable deterioration of thought. An examination of 'soul' in the Bible, while it can do little to repair modern English usage, may at least help to clear up some confusions of thought. In the sacred book 'soul' is not a sacred word. It signifies a complex of evident phenomena, just as such words do in current language as 'mind', 'life', 'thought'. In the biblical context it would be as absurd to talk about believing or not believing in the soul as it would to talk about believing or not believing in stones and bread. It signifies an equally inescapable fact of experience.

'Soul' in the classical English versions, A.V. or Challoner, nearly always translates the Latin *anima*, Greek *psyche*, Hebrew *nephesh*, though as we shall observe, *anima-psyche-nephesh* is sometimes translated by some other English word. In modern translations this will be the case much more frequently. Here of course we are concerned with the complex of meanings of the *nephesh* or *psyche* of the original languages of scripture.

¹ Originally delivered as a lecture to The Catholic Society of The Harwell Atomic Research Station in March 1958.

We must begin, I am afraid, by proceeding like a dictionary; in fact we will simply take the various definitions of *nephesh* given in a standard Hebrew lexicon. Its most general meaning is 'life', or 'principle of life'. Thus the reason given for the prohibition of eating blood runs, 'for the blood it is the soul, and you shall not eat the soul with the flesh' (Deut. xii, 25). When Elias is raising a dead boy to life, he prays (I translate literally), 'May the soul of this boy return onto his midriff' (3 Kings xvii, 21). And later on in the same book, when Elias himself was so depressed he would have liked to die, 'he besought for his soul that he might die' (ib. xix, 4). In these cases we would naturally put 'life' for 'soul' if we were writing ordinary English.

A more particularized meaning of *nephesh* is 'self', or 'person'. The English 'Ole King Cole was a merry old soul' would go easily into Hebrew, though in that language this use of 'soul' is more poetic than colloquial, and the word is often used in poetry simply as an emphatic parallel or equivalent for the personal pronoun. Thus we have, 'Those who humbled *thee*, and said to *thy soul* Bow down' (Isaias li, 3). In biblical idiom you talk about afflicting your soul with fasting, or binding your soul by an oath.

Here is a short passage in which both these senses are present, and in which it would not be altogether easy to say which sense 'soul' has in each instance: 'If any man eats blood, I will harden my face against his soul and destroy it; because the soul of the flesh is in the blood, and I have given it to you to expiate for your souls' (Levit. xvii, 10).

Lastly, *nephesh* is used in a more restricted sense still as meaning the emotions, especially the appetites. Thus the proverb, 'Like cold water to a thirsty soul is good news from a distant land' (Prov. xxv, 25). Isaias describes the insatiable appetite of the grave by saying, 'Sheol has enlarged her soul, and opened her mouth without limit' (v, 4). The Israelites in the desert, weary of eating manna day after day, said, 'Our soul loathes this very light food' (Deut. xii, 20). Isaac said to Esau, 'Make me a potage such as you know I love, and bring it to me to eat, that my soul may bless you before I die' (Gen. xxvii, 4). The psalmist asks, 'Why art thou sad, O my soul, and why dost thou disturb me?' (Ps. xlii, 5); or in a different mood, 'My soul shall exult in the Lord and delight in his salvation' (xxxiv, 9). It is clear from some of these passages that the word is not always easily to be classified under this or that

signification. Here is a passage where it is used most evocatively; 'The soul of Jonathan stuck to the soul of David, and Jonathan loved David as his own soul' (1 Kings xviii, 1).

The new testament uses *psyche* in a similar fashion. If we put 'soul' for *psyche* with relentless consistency, some of our Lord's sayings would sound highly offensive to pious ears. We would have, for example, 'He that finds his soul will lose it, and *he that loses his soul for my sake will find it*' (Matt. x, 39). The word is in fact wisely and correctly translated 'life'. In the parable of the rich fool the word is used by him in the same sense as Isaac used it, and then by God with an ironical shift of meaning: 'I will say to my soul: Soul, thou hast many goods stored up for many years; rest, eat, drink, be merry. But God said to him: Fool, this night they will demand thy soul of thee' (Luke xii, 19).

In all these senses the word 'soul' has a number of more concrete synonyms, especially the word 'flesh'. They often occur in parallel, practically never in contrast. Thus the psalmist cries out, 'My soul has thirsted for thee, and how much my flesh!' (Ps. lxii, 2); or again, 'My soul has pined for the courts of the Lord, my heart and my flesh have exulted in the living God' (Ps. lxxxiii, 2). 'Heart', we may observe in passing, is commonly used to express the seat of intelligence or cunning, less often of conscience, pride, humility, joy, practically never of the kindlier emotions, as in English. The Hebrews felt these feelings in their bowels.

Let us conclude our browsing through the dictionary by noting that while 'flesh' is never contrasted with 'soul' and is often a concrete synonym for it, 'spirit' on the other hand (Greek *pneuma*, Hebrew *ruach*) is never a synonym and is often a contrasted word. It often means very much the same as 'spirits' in English idiom; The Queen of Sheba lost her spirit when she saw Solomon's glory, Jacob's spirit revived when he heard that Joseph was still alive. If 'soul' means life, 'spirit' means full, vigorous, free life, transcending the humdrum limitations of the ordinary man. God will often take away one spirit from a man and give him another, for better or for worse.

Thus 'soul', however conceptually imprecise its biblical meanings may be, does signify a range of reality of which all men have immediate experience. The Bible indeed is a collection of writings embedded deeply in experience; to put it in a nutshell, it is the book of the Hebrew people's experience of God. But this

experience had a long history, it grew and deepened and developed. Their experience of soul, that is to say of life, self, feeling, desire was the correlative of their experience of God, and so it too had a history, which we must now consider. I speak of the history of the Hebrew *experience* of soul rather than of the Hebrew *idea* of soul, because while of course the biblical writers had ideas—they were human beings with human minds—their ideas were what we might call experience-ideas, not the abstract speculative concepts that the word 'ideas' suggests to people trained in the Greek traditions of western thought.

The earliest Hebrew experience of God, and therefore of life (soul), is almost wholly social. Experience of the personal, individual self (soul) is latent, not to say dormant in awareness of the social self (soul). In consequence their religion, like nearly all early religion, is completely this-worldly; for it is concerned with the life and fortunes of the social group, and the only group life of which they have any experience is life in this world. To begin with, I think it is true to say, there was little reflection on or pre-occupation with death, because it is the individual who dies, not the group. A man lives on in his descendants in the group, he leaves his name behind him. God is the God of the people and of the ancestors living on in the people, Abraham, Isaac, and Jacob. The worst thing that can happen to a man is that after his death his name should be blotted out.

To ask at this stage of experience whether the soul survives after death is a meaningless question. (Indeed we shall see that for all biblical religion, of the new as well as the old testament, it would never become more than a secondary, rather trivial question.) 'Soul' means life, and death is manifestly the end of life. But if nothing *survives* after death, something does remain. The body obviously remains and is buried in the grave. And there remains also a shade or shadow—a ghost as we would say—in Sheol, which our Bibles translate usually by 'hell', sometimes by 'the grave'. The Hebrew Sheol corresponds almost exactly to the Homeric Hades. It is really no more than an imaginative shadow projection of the grave. Not by any conceivable extension of language could the Sheol existence be called life by the Hebrew, nor its inhabitants, conjured and consulted though they be, like Samuel's ghost by the witch of Endor, be called souls.

This conception, or rather lack of conception of death's after-

math, continues to hold the field even when a sense of personal religion, that is of the individual's life and self and of his personal relationship with the God of Israel, begins to emerge from the social religion of the earliest times. The religion of many of the psalms is intensely personal; yet it remains completely this-worldly, because the psalmist's experience of life is of life in this world. The nostalgic ideal of this religion is Eden, an earthly life of happy immortality. The psalmist knows that this cannot be, but he bends all his efforts to wheedling out of God as long a life as possible. God is reminded that he receives no worship from the dead in Sheol, and is implored in his own interests to renew the suppliant's life. 'My soul is full of troubles, and my life draws near to Sheol. . . . I am a man who has no strength, like one forsaken among the dead, like the slain that lie in the grave. . . . Dost thou work wonders for the dead, do the shades rise up to praise thee? Are thy wonders known in the darkness, or thy saving help in the land of forgetfulness?' (Ps. lxxxvii). There is the story of the sickness of Ezechias (Isaias xxxviii). The prophet was sent to tell him he would die, and he turned his face to the wall and prayed to the Lord and wept bitterly. Then Isaias was sent to him again to tell him his prayer was heard and fifteen years were added to his life. In his hymn of thanksgiving the king says, 'For Sheol cannot thank thee, death cannot praise thee; those who go down to the Pit cannot hope for thy faithfulness. It is the living, the living man who thanks thee, as I do this day.'

But as these passages show, the more vivid this sense of personal religion becomes, the more inexorably does death become a pre-occupation. Read, for example, Pss xii, xv, xxix, xxxviii. I would suggest that this melancholy pre-occupation reaches its climax, perhaps we should say its nadir, in Ecclesiastes. Just as a sense of national religion, of the nation's relationship with God, involves a sense of national destiny, so a sense of personal religion elicits a concern with personal destiny. And here precisely is the contradiction of which Ecclesiastes has become so painfully aware; death rules out the possibility of any this-worldly personal destiny. Death is the ultimate vanity, and its shadow makes a vanity of life itself, it empties life of meaning. 'The wise man has his eyes in his head, and the fool walks in darkness; and yet I perceived that one destiny comes to all of them. . . . How the wise man dies just like the fool!' (ii, 14-16). 'For the destiny of the sons of men and

of beasts is the same; as one dies, so does the other. . . . All go to one place; all are from the dust and all turn to dust again' (iii, 19ff). 'A living dog is better than a dead lion' (ix, 4).

We must not try to explain away, or get round these shocking sentiments. Ecclesiastes occupies a crucial position in the history of revelation, that is of the Hebrew people's divinely controlled experience. The Preacher's sense of the vanity of all things is really his acute awareness that the old social this-worldly religion is *inadequate*. He states the problem, but he does not know the answer. It is very much the same problem with which the author of Job wrestles, the problem of personal human destiny in terms of divine justice and mercy. Perhaps the conclusion of Job, such a trite, happy-ending conclusion in which Job receives back double his old wealth and seven more sons and three more daughters, perhaps it is really a hint of the eventual solution; perhaps we may read it as a paradigm of resurrection.

Resurrection is the Bible's answer to the challenging contradiction of death. Resurrection is the conclusion to which the Hebrew experience leads. Not of course that they had actual experience of it; but their experience of God *plus* their experience of life (soul) issued necessarily in their hope of resurrection, first in the hope of national resurrection after disaster, and then by the pressure of their experience-thought in the hope of personal resurrection after death. Perhaps there is an inkling of this hope in Psalm xv, not only as re-interpreted in the light of Christ's resurrection, but in the psalmist's own mind; perhaps also in Psalm lxxii; certainly in Daniel xii, 1ff. But above all it is the Book of Wisdom which is the *locus classicus* in the old testament for faith in the resurrection. Its second chapter reads almost like a counterblast to Ecclesiastes; the Preacher's melancholy reflections are put into the mouths of the wicked as a philosophy of 'Eat drink and be merry, for tomorrow we die'. In the fifth the wicked are duly confounded when they see the final and eternal reward of the just; 'Why has he been numbered among the sons of God, and why is his lot among the saints? . . . But the just live for ever, and their reward is with the Lord' (v, 5ff; 15).

Now it is true that the word 'resurrection' nowhere occurs in the Book of Wisdom, and the modern reader might easily suppose that the doctrine on which the author bases his anti-Ecclesiastes optimism is the immortality of the soul. He expressly

says, 'The souls of the just are in the hands of God, and no torment will ever touch them. In the eyes of the foolish they seem to have died, and their departure was thought to be an affliction, but they are at peace' (iii, 1ff); and again, 'The just man, though he die early, will be at rest' (iv, 7). These passages probably do, I will admit, refer to the life of the soul after death, conceived of as a resting or sleeping in peace. Doubtless the influence of Greek religious and philosophical thought about the soul had some influence on the Alexandrian Jew who wrote the book. Nonetheless the whole context and approach and flavour of his thought is Hebrew through and through. His phrase 'the souls of the just' would be equally well, perhaps better, translated 'the lives of the just'. And that other text we have quoted, 'The just live for ever, and their reward is with the Lord', can mean only one thing in a Hebrew context—resurrection. As we have seen, Hebrew thought is experience-thought; the only experience of life we have is of life in the body; and this is the life to which the religious men of the old testament clung so tenaciously, and for which, with a magnificently adventurous realism, they came to hope in a bodily resurrection after death. The resurrection of the body is the only positive answer the Hebrew mind could possibly give to the challenge of death. The immortality of the soul is altogether too pallid a doctrine to stir their interest or their hope. It appears in Wisdom as a mere corollary to the doctrine of resurrection, a necessary presupposition to make resurrection possible.

Hebrew religion in the Book of Wisdom remains social and this-worldly; but it has also become explicitly personal and next-or new-worldly. The new testament adds nothing to this development except a shift of emphasis. Christ *has* risen from the dead. So resurrection is no longer just something to look forward to, it is something that has happened. The believer hopes that he will rise again, because he believes he already has risen again in Christ. The Christian religion too is both this-worldly and next-worldly; but with Christ the next world becomes already *present* in this world as well as being *future* after this world. And the new testament hope, it must be emphasized, is *not* a hope of the soul's immortality, but of the body's resurrection. To see the truth of this assertion, you only have to feel the furious energy with which St Paul reacted in 1 Corinthians, xv, against the denial of the resurrection.

This same chapter will provide us with some interesting dictionary evidence on what St Paul meant by 'soul', *psyche*. He has been giving various comparisons to illustrate the resurrection, and he goes on (42), 'So also is it with the resurrection of the dead. . . . It is sown a *psychic* body (a soul-ish body, we might say; our versions in despair translate 'a natural body'), it is raised a *pneumatic* (spiritual) body. . . . Thus it is also written, The first Adam became a living *psyche* (soul); the last Adam became a life-giving *pneuma* (spirit). But it was not the *pneumatic* that came first, but the *psychic*, and then the *pneumatic*. The first man was of the earth earthy, the second man (he meant Christ of course) is from heaven. . . . As we have borne the image of the earthy one, let us bear also the image of the heavenly one.' Thus St Paul does not contrast soul and body; he contrasts soul and spirit. The body begins by having the qualities of soul, by simply being 'ensouled' under the first creation, and that is an earthy, this-worldly condition; it is destined in the redemption of the second creation to be endued with the qualities of spirit, to be 'enspirited', and given a heavenly, next-worldly condition. Elsewhere in this same epistle (ii, 14ff) St Paul uses *psychic* and *sarcic* ('soul-ish' and 'fleshly') as synonymous terms, thus showing that he is in the full linguistic tradition of the old testament. First he contrasts the *psychic* man (the 'natural' man in our versions) with the spiritual man, and then the *sarcic* man ('carnal' in our versions) with the spiritual.

So we can conclude, perhaps, by clearing up one not infrequent and most unfortunate misunderstanding. St Paul often contrasts flesh and spirit. He does *not* mean by this pair body and soul. By flesh he usually means natural, fallen, human nature, body and soul together, unredeemed, whose works include such spiritual sins as pride and witchcraft as well as fornication; by spirit he means the same human nature, constituted of the same body and soul, but now redeemed, and already by a hidden anticipation enjoying the spiritual incorruption and immortality of the body's resurrection.

THE SPIRIT OF GOD IN THE OLD TESTAMENT

JOSEPH BOURKE, O.P.

I. *Primitive Salvific History: Ruach as Wind*

TREATISES of old testament theology never fail to remind us that *ruach*, the Hebrew word for 'spirit', also means 'wind' or 'breath'. Of these three meanings, that of wind appears to have been the most primitive. One can see how natural it is to think of the wind as an act of God. Invisible, immensely powerful and sometimes catastrophic in its effects, it is also of mysterious origin, transcendent and quite uncircumscribed in its activity. This 'wind symbolism', primitive though it is, is of permanent theological value. It is to be found in the late and developed theology of Ecclesiastes. 'Going southwards, turning about northwards, about and about goes the wind' (i, 6) '... you know not what the way of the wind is' (xi, 5). In the new testament it is taken up in the teaching of our Lord himself. 'The wind blows wherever it wants, and you hear its voice; but you do not know whence it comes or whither it is going. So it is with everyone born of the Spirit' (John iii, 8). The 'mighty rushing wind' of Pentecost is of course a further instance of wind conceived of as directly emanating from God.

In Israel's earliest traditions however, it was not wind as such, not any sort of wind, that was conceived to be, in this peculiarly direct sense, divine activity. God's revelation of himself to Israel during the nomadic phase in which these traditions were wrought out was adapted to her own nomad mentality. She knew him, that is to say, as a destroyer God, a God of burning catastrophe, storm and thunder, earthquake and fire. Among the other storm portents associated with Yahweh at this time was that searing, withering south-east wind peculiar to Mediterranean and Middle Eastern countries, and nowadays known as the sirocco. It was this burning east wind that was appropriated to Yahweh. Here, as in so many other respects, Israel was inspired to see that powers and prerogatives falsely attributed to pagan gods by her neighbours, belonged in reality to Yahweh alone. Heathen gods were believed by their worshippers to be equipped with 'burning whirlwinds' and 'evil winds'. It is just such a wind, for example, that Marduk

is related, in the Babylonian epic, to have launched into the gaping jaws of the chaos-monster, Tiamet. There are many other instances. But to Israel Yahweh demonstrated once and for all by his salvific acts in her own history, that in reality it was he who was master of the fiery wind. He used it primarily to destroy her enemies, and secondly to sustain her with food in the desert. It was by an 'east wind' that he brought the plague of locusts upon the Egyptians (Exod. x, 13). By this same 'mighty east wind' he thrust back the waters of the Red Sea for them to cross (Exod. xiv, 21). It seems to have been by the east wind too that he blew quails into the Israelite camp to feed the people (Num. xi, 31; cf. Ps. lxxvii, 26). The burning east wind of Yahweh is a vital element in these formative traditions of the exodus and the desert wandering, every detail of which was cherished in the memory of the people. And so the idea that the east wind is Yahweh's chosen weapon survives and achieves a permanent place in old testament thought. 'The east wind will come, the *ruach* of Yahweh' (Os. xiii, 15), 'I will scatter them with an east wind' (Jer. xviii, 17). 'He has chased him with his cruel wind, namely the east wind' (Is. xxvii, 8: cf. Ps. xlvii, 8, Ezech. xvii, 10; xix, 12; xxvii, 26; etc.).

It is only a slight development from this conception of the east wind as Yahweh's weapon in salvific history, for wind in general to be regarded as his special instrument. Not only does he blow the locusts into Egypt by an *east* wind, he also blows them out again by a *west* wind (Exod. x, 19). He manipulates the wind in whatever direction he likes, to achieve his will. This in itself is a manifestation of Yahweh's glorious power. He 'commands and raises a stormy wind' (Ps. cvi, 25), 'brings out the wind from his store-rooms' (Ps. cxxxiv, 7), 'flies on the wings of the wind' (Ps. xvii, 10; cf. Ps. ciii, 3), 'makes winds his messengers' (Ps. ciii, 4). In the wars of David the 'sound of marching' (undoubtedly the rushing of the wind) 'in the tops of the mulberry trees' is a sign to David that 'Yahweh has gone out before him to smite the Philistines' (2 Kings v, 24). In the invisible yet palpable force of the wind Israel experiences the impact of Yahweh's will upon her. It is the *ruach* sent by her covenant-God to destroy all that is harmful to her, to sustain her and strengthen her. Thus the doctrine of the Spirit of God as sustainer, strengthener, *Paraclete*, is rooted remotely but unmistakably in the most ancient traditions of salvific history.

II. 'Presence Theology': Ruach as Charism

We may pass now to a distinct tradition, that of the Sinai theophany (Exod. xix ff., etc), and to the further theological development that derives from it, the theology of Yahweh's *presence* among his people. Not only does Yahweh save and sustain his people; at this specific point in space and time he descends and dwells in their midst. What effect does the old testament 'presence theology' that grows out of this fact have on the idea of God's *ruach*?

Hitherto Yahweh has presided over the lives of his people from afar. From his dwelling in heaven he has sent out his *ruach* against their enemies, and blown quails into the camp to feed them. But henceforward the source of the *ruach* is located in the very midst of the community. And just as Yahweh becomes immanent in the community, so his *ruach*, the perceptible embodiment of his divine activity, becomes immanent in the persons of the community's leaders. It is at the door of the 'tent of meeting' that the seventy elders of Israel receive a share of Moses' *ruach* (Num. xi, 24 ff). In this episode we encounter for the first time the idea of the *ruach* of Yahweh as *charism*, as divine activity working in and through the bodily faculties of men, and it is immensely important to realize how directly and immediately this idea grows out of 'presence theology', the conception of God dwelling in the midst of a community of men. Henceforward Yahweh will direct the course of history in and through the persons of the men among whom he has chosen to dwell. He will do this by sending his *ruach* into them to possess their bodies and use their faculties of speech and action. Light, the divine word first uttered at Sinai, continues to be uttered through the charismatic messenger, the prophet. Strength, the divine life-force first manifested in the storm and earthquake and fire of Sinai, continues to manifest itself in the warrior strength of the charismatic chief, the 'judge'. The prophet and the 'judge' are the two primitive charismatic figures. In them the divine *wind* of primitive salvific history becomes, at first intermittently and then more and more continuously, the *indwelling spirit* of 'presence theology'. In this way the Christian doctrine of the indwelling of the Spirit, and especially St Paul's formulation of it, '... your body is a temple of the Holy Ghost' (I Cor. vi, 19), grows out of old testament

'presence theology' and can be traced back ultimately to Sinai, where 'presence theology' really begins.

We may pause at this point to notice that in the fusion of these two traditions of primitive salvific history and of 'presence theology', the embryo of what we call 'gospel' is already constituted. For the gospel is the prophetic proclamation of God saving his chosen community by dwelling in the midst of it and extending his own divine life—his grace and truth—into its members. This imposes on those members the duty of reproducing God's 'glory' (or, as one tradition has it, his 'holiness'), in their own lives, by conforming to his 'righteousness'. Hence the idea of *law*, God's will revealed from his theophanic fire, is added to the two others, and divine *salvation*, divine *presence*, divine *law* are the three basic constituents of 'gospel' as such. The Word is made flesh and *dwells* amongst us (literally 'pitches his tent' amongst us) in order to utter the gospel and perform the act of salvation. Then he breathes on his chosen men and sends them the Spirit so that the gospel shall continue to be uttered, and the salvific act shall continue to be performed in and through them. Just as the 'sending of the spirit' in the old testament grows out of the 'presence theology' of Sinai, so the 'sending of the Spirit' in the new testament grows out of the 'presence theology' of the incarnate Word.

We must now consider the way in which the spirit as charism works in the men whom it possesses. The fullest, and perhaps the most revealing story of a primitive charismatic chieftain or 'judge' is that of Samson (Judges xiii-xvi). In this story we find a calculated contrast between the *natural* activity of Samson's own weak and compliant personality, and the *supernatural* activity of the spirit within him. Samson's natural instincts lead him to seek the company of the Philistines. He chooses a Philistine woman for his wife, Philistine companions and a Philistine harlot to revel with. But the burning spirit of Yahweh seizes him suddenly in the very midst of his usually dissolute activities and uses him miraculously to destroy the base associates he has chosen. Here the spirit of the destroyer God is clearly thrusting out the 'soul' and personality of Samson, and using his body to achieve its destructive purpose on behalf of the chosen people.

This then is the charism of the spirit in its most primitive form: miraculous physical strength which suddenly possesses a man's

body and uses it to destroy the enemies of Israel. As the theology of the charism develops, it takes the form not merely of physical strength in war, but of warlike *skill*. 'He teaches my hands for war' (Ps. xvii, 34; cxliii, 1). At this stage the spirit works not merely by taking possession of the chieftain's body and using his physical faculties, but by teaching his mind and endowing it with supernatural cunning. It is the difference between possessing a man's *body* and possessing his soul. Thus the *teaching* function of the Paraclete is foreshadowed in the warlike skill traditionally attributed to David 'taught by the spirit'. This emphasis on *skill* as distinct from strength leads in turn, under the influence of the humanistic movement of the Solomonic era, to the concept of charismatic *wisdom*, the gift which Solomon himself asked of God (3 Kings iii, 9). This conception of the charism of the spirit as wisdom finds its full development in the oracles of Isaias, supremely the 'wisdom' prophet of the old testament. 'The spirit of Yahweh shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Yahweh' (Isaias xi, 2). These are precisely the qualities of wisdom in Hebrew thought, and the Book of Proverbs in particular rings the changes on these qualities, in inculcating the love of wisdom.

The special function of the spirit in the institution of the monarchy must also be noticed. What the 'David-Sion' tradition stresses above all is the notion of permanency. Yahweh has chosen the house of David to rule over Israel *for ever*; he has chosen Sion as his dwelling-place *for ever*. In the same way the spirit comes upon David at his anointing *permanently* and rests upon him continuously—not intermittently as with the judges. 'The spirit of Yahweh came mightily upon David *from that day forward*' (1 Kings xvi, 13).

Having seen something of the working of the spirit in the charismatic chieftain, we must also consider its activity in the prophet. The charism of prophecy, like that of warrior strength, is in its primitive form a phenomenon of possession. The spirit takes control of a man's power of speech and manifests its presence in him by causing him to babble incoherently. When the *ruach* of Yahweh comes upon the seventy elders (Num. xi, 25), or upon Saul (1 Kings x, 10; xix, 24), it causes them to prophesy. But what they say is not of the least importance. The spirit is at this stage

merely manifesting its presence in them as a prelude to using them to perform miracles of salvation and enlightenment on behalf of Israel. Prophecy as a manifestation of the presence of the spirit is therefore another element of permanent theological value. In the old testament it reaches its climax in the post-exilic message of Joel: 'And you shall know that I am in the midst of Israel, and that I am Yahweh your God and there is no other: and my people shall never be put to shame. And what shall happen after this is that I will pour out my *ruach* on all flesh, and your sons and daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions, and I will pour out my *ruach* on the servants and serving maids as well in those days' (Joel ii, 27-29). We should notice that in this oracle the charism of the spirit is immediately associated with 'presence theology', and also with cosmic portents which are certainly meant to recall the theophany of Sinai. Indeed this is 'presence theology' pushed to its ultimate possible extreme. What Joel means is that the charism of prophecy as a manifestation of Yahweh's benign presence is to achieve an unprecedented intensity in the last days. Yahweh's spirit will take possession of every individual in Israel from greatest to least, and will manifest its presence by every conceivable form of charismatic visitation. This particular oracle is of course taken up in St Peter's Pentecost sermon (Acts ii, 17-21). The Person of the Holy Spirit manifests his presence in the individual members of the primitive Church by possessing and using their faculty of speech. In its undeveloped form this is the phenomenon known in the new testament as *glossolalia* (babbling) or the gift of tongues, and referred to once by St Paul as the 'wordless groaning' of the Spirit within us. (Rom. viii, 26; cf. also Acts ii, 4, 11, 13; x, 46; xix, 6; 1 Cor. xii-xiv). It is the transition in the old testament from frenzied *glossolalia* to the coherent prophetic oracle that we must now consider.

In its most primitive form the prophetic oracle seems to consist of an inspired explanation of something which the prophet has been forced by the *ruach* to say or do in the course of his prophetic ecstasy. The nakedness of Isaias (Is. xx, 2 ff) and the symbolic actions of Ezechiel are examples of ecstatic deeds the significance of which is explained in the subsequent oracles. But more frequently the kernel of the oracle consists not of an act but of a word. Out of the prophet's incoherent *glossolalia* a 'word' wells

up in his consciousness which seems to him of overwhelming significance. It emerges in the form of a brief enigmatic sentence, a phrase, or even a single word. The children's names in Osee and Isaias are obvious examples: *Lo-ruhamah* (You have not been granted mercy), *Maher-shalal-hash-baz* (Spoil-hastens-plunder-speeds), etc. Oracles grow up as explanations of the significance of these names. Or else the 'pregnant word' which subsequently forms the kernel of the oracle may take the form of a pun. Amos sees 'summer fruit' (*qayits*) and the inward significance is that the 'end' (*qets*) is come upon my people Israel' (Amos viii, 2). Jeremias sees an 'almond tree' (*shaqed*), and the significance of this turns out to be that Yahweh is 'watching' (*shoqed*) over his words, to put them into action. The same word-play is to be found in Isaias v, 7: 'He expected judgment (*mishpat*) and behold bloodshed (*mishpach*), justice (*tsedaqah*) and behold a cry of fear (*tse'aqah*); or in Isaias vii, 9: 'If you will not hold firm (*im lo ta'aminu*), then you will not be confirmed (*ki lo te'amenu*). A marked preference can be discerned in these 'embryonic' oracles or 'pregnant words' for sibilant or guttural sounds. They are in fact usually the sort of words that one might have expected to burst from the lips of a frenzied man.

As the prophetic charism develops in Israel, this ecstatic element diminishes and gives way increasingly to the rational element. This corresponds to the increased emphasis on the 'rational' element in the warrior or chieftain charisms. The prophet becomes more and more a wise teacher, less and less a man beside himself. The sheer wisdom and eloquence of the prophecies of Deutero- and Trito-Isaias mark the culmination of this process. In these prophets the resources of human eloquence become the perfect vehicle of the charismatic message. The frenzied or ecstatic element completely disappears.

Initially then the charism of the spirit takes possession of a man's body and uses his physical faculties. It is easy to see that this conception of prophetic seizure and possession has its dangers. In the earliest biblical accounts the *ruach* of Yahweh behaves almost like a *daemon*. It clothes a man (Judges vi, 34, 1 Paralip. xii, 8), falls on him (Ezech. xi, 5), leaps violently on him (Judges xiv, 6; 1 Kings x, 6, 10; xviii, 16), etc. It changes the individual concerned into another man (1 Kings x, 6). The *ruach* in fact seems at times to have a quasi-personal existence. Micheas'

prophecy before Achab and Josaphat (3 Kings xxii, 19 ff.) provides a striking instance of this 'personification' of the prophetic *ruach*.

'Who will beguile Achab?' said Yahweh, 'so that he marches against Ramoth-Galaad and falls?' And one said one thing, and one said another. Then the *ruach* came forward and stood before Yahweh. 'I am the one to beguile him', said he. 'How?' said Yahweh to him. 'I will go out and be a lying *ruach* in the mouth of all his prophets', said he.

Contemporary pagan thought has undoubtedly exercised a certain material influence at such points, and notions of 'daemonic' possession derived from pagan theology have been absorbed into the developing theology of the *ruach*. Just as the powers and activities attributed to pagan gods are ascribed by the Israelites to Yahweh alone, so the functions and activities of pagan *daemones* are ascribed exclusively to Yahweh's *ruach*. Nevertheless it was not without perceptible uneasiness that these notions were absorbed into Israelite thought. It is most striking for instance that in Deuteronomy there is no mention whatever of Yahweh's *ruach* except remotely in one late and uncharacteristic passage (Deut. xxxiv, 9). Jeremias too, the Deuteronomist prophet *par excellence*, adopts a consistently distrustful attitude on this point. It has been plausibly concluded that the Deuteronomist school viewed with considerable suspicion this *ruach* theology, with what must have seemed to be its inherent tendency to become 'daemonic', and that this school was acutely aware of the risks entailed in admitting pagan conceptions of charismatic possession into Israelite religious thought. It is in Ezechiel and Deutero- and Trito-Isaias, prophets associated far more closely with the Priestly tradition, that the theology of the *ruach* achieves its greatest development. And we encounter the charism of the spirit in its plenitude in that oracle of Trito-Isaias which is taken up by our Lord himself: 'The spirit of Lord Yahweh is upon me; because Yahweh has anointed me to preach the gospel to the poor; he has sent me to proclaim liberty to the captives and release to all that are fettered, to proclaim the year of Yahweh's favour, and the day of vengeance of our God' (Is. lxi, 1-2). The preaching of the gospel, the consoling of Israel, the rebuking of her oppressors, all the essentially *Paraclete* functions are gathered together into this oracle; and they are brought to Israel through the Messiah, the anointed one.

III. *The New Humanistic Movement: the Ruach as the Breath of God*

The reign of Solomon marks a crisis in the religious thought of Israel. A combination of political, social and economic circumstances compelled her at this stage in her development to absorb not only new religious ideas (often of Egyptian provenance), but actually a new humanistic culture and mentality within the existing framework of her sacred tradition. This new humanism is characterized above all by a quite unprecedented interest in *personality*. Hitherto the Israelite's thought has turned exclusively on miracles and wonders, on cult, shrines and holy wars, on the God-given fertility of his land, on the miraculous powers charismatically conferred on his people's leaders. Now for the first time he becomes deeply conscious of himself as a *person*. Human qualities, courage, wisdom, prudence, and the like, are reflected upon with a new earnestness. Human relationships achieve a new importance. A new interest is taken even in such factors as a man's physical appearance. David was ' . . . ruddy, and also beautiful of aspect and handsome in appearance . . . skilful in playing, a champion in strength, a man of war, prudent in speech and a handsome man, and Yahweh is with him' (1 Kings xvi, 12, 18). Jonathan 'loved him as he loved his own soul' (1 Kings xx, 17). We find this preoccupation with personal qualities, personal beauty and friendship in many other passages, notably in the stories of Absalom (xiv, 25; xv, 2-5) and Adonias (3 Kings i, 6f).

The same interest in persons and personal relationships is extended to Yahweh with the most striking results. He is now conceived of in terms that are vividly human, and his personal relationships with those whom he has chosen are of a startlingly intimate kind. For example he walks in Paradise in 'the daytime wind', makes skin tunics for Adam and Eve, shuts the door of the ark upon Noe, holds human conversations with Abraham and even accepts a meal from him. Most significant for our subject, he moulds man in the creation like a potter, and then breathes into him the breath of life. These examples are all taken from the earliest of the four tradition-strands of which the Pentateuch is composed, and this particular strand is now believed to have been composed precisely during the reign of Solomon. It reflects most vividly the humanistic preoccupations of that period. These

examples of Yahweh's 'human' qualities, so far from being, as used to be thought, 'naïve anthropomorphisms', relics of an antique and undeveloped theology, are actually the product of this *relatively sophisticated* Solomonic humanism, with its new emphasis on the *intimacy* of Yahweh with man. Such a conception would have been inconceivable to an earlier age, for hitherto Yahweh had been thought of as a terrifying God, enveloped in fire, smoke and thunder.

The interest taken in personal appearance in this new humanistic culture is applied to Yahweh too, and the actual features and expression of his face become important. From this time onwards we hear increasingly of Yahweh's eyes (Amos ix, 4; 1 Kings xxvi, 21; Deut. xi, 12, etc.), and even once of his eyelids (Ps. x, 4), of his mouth (Jer. ix, 11, etc.), nostrils (Ps. xvii, 16, etc.), lips and tongue (Is. xxx, 27, etc.). The classic form of blessing becomes: 'May Yahweh make his *face* shine upon you and be gracious to you; may Yahweh lift up his *face* to you and grant you peace' (Num. vi, 25-26, etc.). It is to this new preoccupation with the face and features of Yahweh that we should relate the new conception of the *ruach* as the breath of his nostrils. The *ruach* now becomes not merely a divine instrument, not merely a charism in man, but *the attribute connected most intimately of all with the very person of Yahweh, his breath*. It is true that at any period from the thirteenth century B.C. onwards Israel might conceivably have adopted this idea of the divine breath as life-principle from her pagan neighbours. Long before the time of the exodus the idea was already common and stereotyped, certainly in Babylonia, probably in Phoenicia and Canaan, but above all in Egypt and countries subject to Egypt's influence. Among innumerable examples which one might take from Egyptian texts three may be given: 'Thou nurse in the very womb, giving breath to sustain all that thou dost make!' (From the fourteenth-century hymn to Aten), 'The breath of life and heat comes from your nose', '... air for every nose by which men breathe'. It seems overwhelmingly probable that it was during the Solomonic period, when Israel was peculiarly *open* to Egyptian influence, and peculiarly *interested* in the intimate and personal nature of her own relationship with Yahweh, that these ideas were first allowed to enter deeply into her religious thought. Confronted with this new emphasis in Egyptian culture on the function of the divinity as

creator and life-giver, Israel feels compelled to assert that it is Yahweh alone who exercises this function, and to consider his *ruach*, formerly conceived of as divine wind or divine spirit, now as divine breath, the life-principle of all creation.

Thereafter belief in the 'breath of life' (another expression which occurs repeatedly in profane texts long before the exile) enters deeply and permanently into the religious thought of Israel. 'You take away their *ruach*; they die and return to their dust; you exhale your *ruach*, they are created, and you renew the surface of the earth' (Ps. ciii, 29-30; cf. Gen. vi, 17; vii, 15, 22; Num. xvi, 21; xxvii, 16; Is. xlii, 5; Job xxxiv, 14-15, etc.). Perhaps it is in the post-exilic book of Job that it finds its most vivid formulations. 'The *ruach* of God has made me; the breath of Shaddai has brought me to life' (Job xxxiii, 4). 'If he draw in to himself his *ruach* and his breath, all flesh shall perish at once' (Job xxxiv, 14-15 etc.).

It is as a further projection of this same idea that we should understand the reference to the *ruach* of God in the post-exilic first creation narrative (Gen. i, 2). In this passage, as a recent commentator has shown, the divine breath is conceived of as one of the raw ingredients out of which the world was made and into which it would resolve itself if God were not upholding it every instant in being. It is the element of life and movement as opposed to the formless and lifeless waste, which it penetrates and quickens. The same idea of death as a relapse of the creature into its original constituents, the 'breath of life' and the 'dust of the earth' is to be found in Ecclesiastes. 'The dust returns to the earth as it was, and the *ruach* returns to God who gave it' (Eccles. xii, 7; cf. iii, 20).

To be alive therefore is to be 'nostril to nostril' with Yahweh, breathing in his holy exhalations. This conception survives all subsequent reactions and vicissitudes and becomes the traditional image for expressing man's intimacy and dependency on Yahweh as life-giver. The face of Yahweh is thought of as suffused with unspeakable graciousness and kindness, and simultaneously as the source whence flows the breath of life. Hence to 'seek the face of Yahweh' becomes the whole aim of the pious Israelite's life. 'My heart said of you: Seek his face; it is your face, Yahweh, that I seek' (Ps. xxvi, 8; cf. Os. v, 15; Ps. xxiii, 6; civ, 4, etc.). We may contrast this new humanistic mentality with the older

conception, in which to see the face of God was to die (Exod. xxxiii, 20, etc.).

But the humanism we have been considering had its baser side. The new tolerance towards pagan peoples led to the most terrible betrayals of the true Yahweh worship. Solomon himself built a 'high place' for Chemosh on the Mount of Olives, actually overlooking the temple he had built for Yahweh (3 Kings xi, 7). Again the exclusive emphasis on Yahweh's kindness and mercy led to an attitude of deluded complacency among the people. 'Yahweh is too tolerant, too benign, ever to be angry.' Thus from the earliest prophets onwards an *anti-humanistic reaction* sets in. The pre-exilic prophets strive to re-awaken in their fellow Israelites the ancient conception of Yahweh as a destroyer-God, the God of the desert wanderings, filled with furious burning jealousy, and ready to consume with fire all who are unfaithful to him. These 'nomadic' attributes are now resuscitated. But now, because the people are preoccupied with Yahweh's face, these 'nomadic' qualities become the *features* of that face. The face is suffused with the burning fury of the desert theophany. The divine breath becomes the *burning east wind*, Yahweh's destroying weapon. 'An east wind shall come, the breath of Yahweh coming up from the desert; and his spring shall become dry, and his fountain shall be dried up' (Os. xiii, 15). ' . . . his lips are full of indignation and his tongue a devouring fire, and his breath is an overflowing stream that reaches to the very neck . . . ' (Is. xxx, 27-28).

It is in the post-exilic prophets, and especially, as we have said, in Ezechiel and Deutero- and Trito-Isaias, that the theology of the *ruach* reaches its plenitude. It has often been said that what we encounter in these post-exilic prophets is a *total renewal ab initio* of Yahweh's saving act. The 'Last days' (*Endzeit*) become the symmetrical complement to the 'First days' (*Urzeit*). There is to be a new covenant (Jer. xxxi, 31), a new temple (Ezech. xl-xlvi), a new exodus (Is. xl, 3-4; xli, 18 f; xlii, 15 f; xliii, 2, 16 f; xliv, 3; xlviii, 21; xlix, 9 f; li, 9-10; lv, 12), a new creation (Is. xli, 22; xlii, 5, 9; xliii, 1, 7, 15, 19, etc.), new heavens and a new earth (Is. lxv, 17; lxvi, 22, etc.), which in their miraculous fertility and harmony constitute a new paradise (Ezech. xlvii, 1, 6 f; Is. lxv, 17-25), and all this is to be achieved by Yahweh's 'holy Spirit', the very same (this is particularly emphasized) that Yahweh 'put

in the midst of' the people, when he 'caused his glorious arm to go at the right hand of Moses' (Is. lxiii, 10-14, etc.). It would be valid to say that we have here a new 'salvific history' and a new 'presence theology' in which the 'new exodus' of Deutero-Isaias, and the return of Yahweh to the new temple in Ezechiel, could be considered as the two focal points.

But what is really startling in this new conception of the spirit is that we find ourselves suddenly only one short step away from the theology of St Paul. It would be so very nearly true to apply to Israel as the post-exilic prophets conceive of her, his *mystique* of 'life-in-death': '... as dying and behold we live' (2 Cor. vi, 9). 'For the mind of the flesh is death; but the mind of the spirit is life and peace. . . . but you are not in the flesh but in the spirit, if so be that the Spirit of God dwelleth in you.' (Rom. viii, 6, 9).

In the pain and ruin of the exile Israel dies. And the new spirit that is put into her (Ezech xi, 19; xviii, 31; xxxvi, 26), that quickens the dry bones (Ezech. xxxvii, 9 ff), that is poured out so lavishly on the seed of Jacob (Is. xlv, 3; Joel ii, 28), is the holy Spirit by which Yahweh plans and creates (Is. xl, 7 ff). It is in that spirit that Israel comes to life, and she is now so intimately and so mystically 'living unto God' that to be of Jacob necessarily means to be of Yahweh. 'One will say: "I belong to Yahweh", another will call himself by the name of Jacob. Another will write on his hand Yahweh, and will be surnamed Israel' (Is. xlv, 5).

So Israel dies and lives again, and finds at last the mystical union with Yahweh which it has cost her her life to come to. Her light is the unspeakable graciousness of his face. Her life is the sweetness of his holy breath blown into her. There is nothing left in all the world for her to want. 'O thou afflicted, tossed with tempest and not comforted, behold I will set thy stones in fair colours and lay thy foundations with sapphires' (Is. liv, 11). 'For a small moment have I forsaken thee, but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment, but with everlasting love will I have compassion on thee says Yahweh thy redeemer' (Is. liv, 7).

WHAT IS THE SOUL?

SCHOOLMAN

IN 1311 it was decreed at the Council of Vienne, in the south of France, that 'whoever obstinately presumes to assert, defend, or hold that the rational or intellective soul is not of itself and essentially the form of the human body, is to be classed as a heretic'.

The nature of the soul is properly speaking a matter of philosophical enquiry. But it is clearly a matter which touches Christian faith very closely. There have been and there are all sorts of philosophical opinions about the soul and human nature which would make the Christian gospel of salvation quite meaningless; which the Church therefore does not hesitate to condemn. Nowadays one would think immediately of any form of materialism which does not allow for the immortality of the soul.

But in this condemnation the Council of Vienne was concerned with the opposite kind of error, which could well be called spiritualist, and would in effect deny the body its proper place in the scheme of salvation. What is being condemned is any theory which regards the body as 'the prison of the soul', or the soul as the 'ghost in the machine'; which would make the union of body and soul something accidental or artificial, a casual *imbroglio* best taken as little notice of as possible; any such theory therefore as the transmigration of souls, which envisages the soul changing bodies as people change houses; or conversely any theory which would explain various psychological phenomena by supposing that a succession of distinct soul-entities can occupy the same body, like a succession of tenants in one house.

We should observe however that the condemnation is so phrased as to commit the believer to a positive position only in the most general terms. It obliges us to hold that 'the rational or intellective soul is of itself and essentially the form of the human body'. This definition is indeed couched in scholastic Aristotelian language; the Council was, after all, concerned with a matter that had been raised and was being disputed in such language. But it would be a mistake to suppose that it imposes on us the precise Aristotelian, Thomist, position in this matter. That position does

indeed fit neatly and comfortably into this definition of the Council's; it is one which the Church has ever since smiled on; and I propose now to amplify the definition in terms of it. But I do this only because I think it is philosophically the most respectable position, and without wishing to deny that there can be others which are well within the limits of the conciliar definition, and in complete accord with the requirements of Christian faith.

'The rational or intellective soul—' The human soul is called rational or intellective to distinguish it from what the scholastics called the vegetative and the sensitive soul, the soul or life principle, that is, of plants and animals. Human beings as well as plants and animals have vegetative functions (nutrition, growth, reproduction) and sensitive functions (sensations, imagination, appetite). But in addition they have rational or intellective functions, the power of thought, reflection, choice, will. Some medieval philosophers were inclined to account for all these functions by supposing three souls in man, vegetative, sensitive, intellective. St Thomas, true to Aristotle and common sense, would allow us only one soul each, which is called intellective from its highest power or function to distinguish it from lesser varieties, but which also has these lower powers in common with them. It is one and the same soul in virtue of which (or rather, in the several virtues of which) I both think, and hear, and digest.

'—is the form of the human body.' The main point of this phrase is, I think, that the soul is not to be put directly and simply in the category of things or complete substances, like apples and pears, angels and men and polar bears. The complete thing or substance in this case is the human being, who consists of a certain sort of matter, namely the human body, in-formed, shaped, organized, made specifically *human* by a certain sort of form, the rational or intellective human soul. This analysis of the objects of the physical world in terms of matter and form is one of the cardinal features of Aristotle's natural philosophy. Its categories are taken from the world of art or manufacture. An earthenware jar is made of a certain *material*, clay; and it is made into what it is, a jar, by being given a certain *form* or shape. It is this form that distinguishes it either from a shapeless, formless, lump of clay, or from other artifacts like statuettes and saucers. Neither the shape nor the clay (from the artisan's point of view) is a complete thing in its own right; the thing is the jar-shaped clay. Take away the

clay, and the shape does not subsist by itself as a reality, like the Cheshire cat's grin when the cat disappeared. Break the shape, and while the clay is still there, it is no longer the same thing, the jar. It has become an unco-ordinated pile of new things, with new haphazard forms, no longer organized and integrated by its jar form.

Aristotle transposed these concepts from the world of art to the world of nature, with the necessary modifications which we shall be noticing shortly. Meanwhile it is enough to observe that on this analysis the forms of natural things, the inner organic 'shapes' which their nature gives them (form at a deeper level than the external shape which the potter gives his jar) do not subsist independently of the things they in-form. Cut down a tree, kill a cat, and what you are left with is the material remains of tree and cat, which because you have 'broken' the tree- or cat-form, called in the case of living organisms the life principle or soul, are no longer organized in a vital unity, and are as really fragmentary as the pieces of a broken jar, even though their disintegration proceeds more slowly. But the remains are no longer genuine tree-matter or cat-matter, no longer susceptible of tree- or cat-form; and these forms do not carry on a floating existence by themselves any more than the shape of the jar you knock off the mantelpiece continues to enjoy a ghostly existence. Why not? because they never were things by themselves, but only the forms of things which have now been destroyed.

But nature does have its unique case of the Cheshire cat's grin continuing to subsist after the cat has vanished, and that is the case of the human soul. Like the tree-soul or cat-soul, it is not primarily a complete, substantial thing, but the form of a complete thing, namely of the human being. But man is at the top of the scale of the physical world. His natural form is of a more potent quality, and has greater virtuosity than those of lesser creatures. Besides its 'psychosomatic' functions, which it exercises in and through the material organism it informs, the human soul has higher functions which transcend the body, and are not inherently dependent on any of its organs, the functions of mind and will. These are what we can call its spiritual functions, though it would be preferable, were it not for the equivocations of the word, to call them its psychic functions. This fundamental Aristotelian-Thomist position about the soul's intellective functions is by no means

obvious, or easy to prove to everybody's satisfaction. But we are not concerned to prove it here. Taking it as given, it follows from it that the soul, which can *function* independently of the body, can also *exist* independently of the body. It survives the body's dissolution in death. But it survives as still the form of the human body, as an incomplete substance, something of a rather tenuous, shadowy substantiality, philosophically speaking; something still in need of its other half, the human body, to make the complete, solidly substantial thing, namely the human person, of which it is the form. So we see that this Aristotelian philosophy of the soul is very congenial to the Christian doctrine of the resurrection of the body, a doctrine absolutely central to the gospel of salvation.

Finally, 'the rational or intellective soul is *of itself and essentially* the form of the human body'. We have been comparing the soul of the human being to the shape of the earthenware jar. But there is a very important difference, not merely of degree but of kind. The shape of the jar is 'accidental' to the earthenware, something that happens to it from without, slapped onto it or put into it by the potter. A jar is precisely an artifact, a natural substance to which the artisan has given an artificial form for a particular purpose. But the human soul is the natural form of the human body, not something artificially worked into it. It is its essential or substantial form, what makes it radically a living human body at all. The human body has many accidental forms, more superficial modifications or qualifications such as size, colour, sex, constitution, temperament, character. All these are natural and not artificial, though some of them can be and ought to be cultivated. A human being cannot be without them. Still, they are not the human being's essential form, because they 'happen to' or inhere in a living human body already constituted in being as living and human by its essential form, the soul. Their accidental nature is shown both by their variety—every human individual is differently modified by them, without thereby being more or less or differently human; and by their variability—they develop and they decay, and we do not always remain the same size or in the same state of health, or display the same character. But underneath all this change the human person's identity remains unchanged, he remains the same person, because he is all the time being held together by the same basic life principle, the same essential form, the same soul.

THE SILENT CARDINALS

ALBAN LÉOTAUD, O.S.B.

Lone as a wayside cross set up on a hill
 Where the Rose of the world with the inlay thorn
 Hangs in the fire of the sunset
 And displays its crushed petals
 To unappreciative travellers.
 Eminence
 Your solitude is crowded with a million pairs of eyes
 Your silence thunders through the world
 Like the roar of all the falls of five Continents
 Louder than the shouts and fanfares of all the armies
 Of Jan Sobieski and the Hunyadi
 And all the prayers from Stephen to Capistran
 Who kept the Crescent out of Christendom
 And sheathed its scimitars in scabbard lands.
 Your song is dropped into the cup that redeems the world
 Pours over the bowed heads of millions
 And cleans that eternal cicatrice
 In the torn side of fallen humanity.
 Eminence
 The Pale One always wins
 For grit in the shell endured is wrapt in pearl
 Marble must be pared to make fine features
 Dark are the mines which yield their shining treasures
 And violent storms give birth to double rainbows.
 Krasic was your cradle so let Krasic be your cross.
 There as a child you received that pat upon the cheek
 Which brought the Rose to blossom
 And gave you thorn and colour to resist
 The hand that cuts God's corn in Christian Europe.
 Eminence
 No watered silk for you in your Legation.
 Something redder redeemed the world
 Something that gets into the eyes and flecks the teeth
 And pins the liquid ribbon to your heart

All red as the Rose of the world set up on the hill
In the flame of the dawn and the fire of the sunset.
For berries are brighter in winter
And stars hung in sable skies
Pearls are purer espaliered on black velvet
Red wine in cut-glass and candlelight
And banners wave better in a stinging wind
Torn as the Host in the chalice and lifted up
Lit in the amber light of the morning sun
You open the hand of God held over a world in travail
And bring down like showers of blossom
The grace that renews the world
With a thousandfold of children faces
Tilted up to catch the falling petals
With the grit of the pearl in the heart and the flame of the fire
Chosen and cut and moulded and mortared together
Shining white stones to repair the broken battlements
And keep the devil out of Freedom.
We wave our thanks to you across the rivers and the mountains
And through the misty fissures of your silent frontiers.



EDEL QUINN

DAPHNE POCHIN MOULD

‘**W**HAT is the use of life and health if we cannot throw them away for so great a King and Lord?’ asked St Teresa of Avila, and her words could stand as a kind of headline for the life of Edel Quinn, whose cause for beatification has lately been introduced. For it was a woman fighting a losing battle against tuberculosis who blazed the Legion of Mary’s trail over much of Africa. Yet you could meet Edel and not notice anything particular about her, a Dublin typist going to daily mass, spending her free time for the legion; there are thousands more like that. And this gives special interest to her beatification cause; that she was so much of the ordinary stream of Irish

Catholicism and achieved such extraordinary results makes her appear a kind of patron and pace setter for the contemporary lay apostolate.

Edel Quinn was born in Kanturk, Co. Cork, on September 14th, 1907. Her father was a bank official and the family moved about Ireland as he was shifted from one branch to another. Their final settling down was in Dublin. Edel's schooling in England was cut short when, about 1925, she had to return home and get a job as shorthand typist to help out the family finances. The Legion of Mary, founded a few years earlier in Dublin, was rapidly expanding, and about 1927, a friend brought Edel to a legion meeting. It was, Edel said later, a case of love at first sight. The legion quickly realized Edel's ability and appointed her as president of one of Dublin's toughest assignments, for the praesidium 'Our Lady Refuge of Sinners' worked with prostitutes and visited the then-existing low-down lodging houses of the city. The other legionaries of this group were shocked to have a young girl like Edel appointed their president, and protested strongly to the legion headquarters. Headquarters were adamant and very soon the protestors realized that they had got the right woman for the job.

Edel was all her life a working girl with neither time nor inclination for self-analysis or self-description. She was always full of fun and gaiety, pretty, smiling, smartly dressed; but to penetrate her very hidden spiritual life is a harder task. There are scrappy notes in diaries or scribbled on retreats; letters to friends; people's memories of things she sometimes said; but that is all the biographer has to work on. Her Dublin life was full of activity and full of prayer; she went to daily mass and communion, and then apparently straight on to her work, with some sort of a 'piece' for breakfast—this indeed is done by other Irish girls in the towns; after work she turned to her legionary activities and only came home very late at night. The mass, daily communion, devotion to the blessed Sacrament, were central in her life; on Sundays she spent the morning hearing one mass after another in one of the city churches; and friends said that she would never pass a church without going to 'make a visit'. This devotion to the mass is in the full stream of Irish piety from the early centuries of the Celtic saints on, through the mass rocks and back-street chapels of the days of persecution and anti-Catholic

legislation, to the present day. 'There is always a terrible void in the day when mass and communion are missed', wrote Edel, a sentiment Irish people will quite frequently express to one. Again, Edel made the legion's Marian spirit her own; but that too is in the full tradition of the faith in Ireland. Is not the legion's spirit equally that of this conclusion of a traditional Irish prayer? 'O Mother of Mercy, I place under the protection of your own blessed hand, my going out, my coming in, my lying down, my rising up, the sight of my eyes, the touch of my hands, the speech of my lips, the hearing of my ears, so that they may be pleasing to your own beloved Son' (Douglas Hyde: *Religious Songs of Connacht*).

Edel, however, had no intention of spending all her life in a city office. She wanted to be a Poor Clare, and all was settled for her entry into the Belfast convent when it was discovered that she had tuberculosis. She was sent to Newcastle sanatorium in Co. Wicklow in February 1932 and remained there for eighteen months. When she left she was not cured, but she thought that treatment could be continued at home and that she might make a gradual comeback to work and to legion activities. This she did, and by 1936 spent her fortnight's holiday doing legion extension work in Wales. When she returned she was so full of opportunities across Channel that she wanted to take a permanent job in Chester and make this a base for legion work. But just then came a request from South Africa, from the legion envoy there, asking for more help to be sent out. Edel seemed a good choice and it was hoped that the climate in South Africa might do something for her still very precarious health. She said she would go; and then another request came, from the bishop of Zanzibar and Nairobi, asking that if Edel was being sent out, as he heard, that she come to his area. South Africa had at least its one envoy; Central Africa was all virgin territory for the legion. Yet its climate and conditions were no place for a sick woman. Edel, of course, jumped at the plan, and the Dublin headquarters eventually agreed to send her; on November 23rd, 1936, the feast day of Ireland's greatest missionary to date, St Columbanus, who headed the first great Irish missionary drive to Europe, Edel landed at Mombasa.

From then on her life was a kind of adventurous journey over Africa, riding rough on trucks or in the ancient Ford she eventu-

ally purchased for her work; getting to one centre after another to explain legion ideals and objectives, to get it started in each place; struggling with the 'language barrier' in Africa's variety of tongues, and the translation of legion prayers thereinto. In brief outline, her campaign began from Nairobi, capital of Kenya, to which she travelled immediately on arriving at Mombasa. Nairobi was her first centre from which she travelled far and wide over the surrounding country; in May 1937, she shifted back to Mombasa; in February 1938 to Zanzibar and in July 1938 to Uganda. Only at the very end of 1938, did this woman, who was virtually thought to be dying when she left Ireland, have her first serious bout of illness and have to take a brief rest. After the outbreak of war she went to the island of Mauritius in January 1940. Leaving in the autumn of that year, she broke down and cried as she took leave of some new friends she had made there, a sudden revelation of her lonely apostolate. 'As soon as my work becomes really interesting and I have made real friends, I must break away and face the unknown again', she said.

War-time shipping routes took her back, very sea-sick, via Durban and Beira, to her African work; she set off for Nyasaland at the end of September. But only in March of 1941 did her continual travelling, her ceaseless round of legion work, result in complete physical collapse. Six months in a South African sanatorium followed. It was not a Catholic hospital and Edel could only receive communion once a week; she said that gave her an idea of what hell would be like. Later she was transferred to a Catholic hospital. Finally she crawled back to work in January 1943, making Nairobi her base of operations. She was still very ill, obviously dying, but determined to do what she could as long as she could. The end came about a year later, on 12th May, 1944.

'Vive in Christo, ut Christus in te', 'Live in Christ, that Christ may live in you', wrote St Columbanus (died Bobbio, Italy, 615) back at the very start of the long stream of Irish 'exiles for the love of Christ'. Edel's scrappy notes express the same idea. 'To live in Christ, through the Spirit, and through Mary', she writes. 'In Christ and led by his Spirit, we can offer through Mary to the eternal Father the infinite merits and satisfactions of Christ to make reparation for our sins and for the sins of the world, to give thanks and glory to God.' 'Let us ask the grace to live in realization

of our life in Christ, through Mary, adoring the Trinity.'

'My vocation', she noted on another occasion, 'is a legionary one, envoy and praetorian—consecrated to work for the Father by the Holy Spirit of Jesus and by Mary.' 'I must be a channel of grace to every soul, or rather, Mary through me.' 'Mary, my Mother, help me to do God's will, daily; as perfectly as possible.'

One of the communion antiphons from the oldest Irish liturgical book, the antiphonary of Bangor (compiled between 680 and 691) runs:

'Corpus Domini accepimus, et sanguine ejus potati sumus.

Ab omni malo non timebimus, quia Dominus nobiscum est.'

And this sense that, having taken the body and blood of the Lord, we need fear no evil, for the Lord is with us, is expressed just as strongly in the contemporary Irish idiom of Edel Quinn. From Africa come accounts of how she would fast all day on the chance of arriving at a mission station where she could receive communion. Fighting her own physical ill-health and weakness all the time, she was more vividly aware than the physically fit of even the bodily benefits of communion. 'We must do what we can for him and rely on him to give us each day the strength for the work he expects from us. The weakness which he leaves in us must not hold us back from our desires. It is our share in his sufferings. What a grace to be let bear a little for him! Each morning at holy mass, the bread of life will help the body as well as the soul, if we have faith. If we but touch the hem of his garment . . . and how much more have we than that!' 'Always as many masses as possible', she resolves on another occasion. 'Mary loves Jesus in me, caresses and compassionates him for all his wounds. But, above all, she speaks her gratitude for the eucharist, and gives thanks to the eternal Father for that gift. Without the eucharist, what a desolation life would be!'

Edel's 'spiritual reading' was firmly based on the new testament. She seems to have had a special liking for the works of Dom Marmion. Other authors whose books she is known to have studied include De Montfort's *True Devotion*, obviously enough for a legionary, Dom Vonier, St John of the Cross, St Thérèse of Lisieux (to whom she had very great devotion), Mother Julian of Norwich and Elizabeth Leseur. She read some of St Teresa of Avila's works but stopped short in the course of reading *The Interior Castle* on the grounds that she did not see the

use of reading about extraordinary graces and visions! Indeed Edel's own spiritual life, so far as can be judged, runs steadily in the darkness of faith, a clinging to God without any extraordinary spiritual experiences. Or so it appears, for like the Little Flower whom she so admired, she kept her own experience of God a closely guarded secret. 'Consider extra holiness as necessary', she resolved, but leaves us in the dark about her struggles to attain it. But while some people she met did not notice anything out of the ordinary, a great many others were at once impressed by her personal sanctity. Her methods and personality seem always to have avoided rousing criticism or dislike. She seems to have had a great power of getting the legion idea across and the legion started in the face of the many African difficulties, apathy, a people unused to such an idea of lay apostolate, language difficulties, even the fact that she was a woman. 'You know it is contrary to all our ideas in Switzerland for a woman to do these things', an old Swiss priest told her, but he set to work to co-operate with her all the same!

St Teresa of Avila wrote that when one acts solely for God, without self-interest, then 'be sure the Lord will never forsake those who love him when they run risks solely for his sake'. Edel Quinn's achievement in planting the legion in Central Africa is almost a commentary on those words. 'What is impossible for us is possible for him', she notes; 'take him at his word.' 'Ask Mary to secure these graces for us. Expect great things, a burning love. It is the Holy Spirit who breathes these desires into us.' 'We must prove our love by fidelity to prayer', for Edel realized that prayer was the essential activity, the source of all else. When things suddenly sorted themselves out, she used to say she wondered who'd been praying.

'Whatever the opposition we may encounter, he has the power to make the weak strong and the infirm well. And if he should not do this, it will be the better for our souls if we suffer, and forget ourselves, but fix our eyes on his honour and glory. What is the use to us of life and health if we cannot throw them away for so great a King and Lord?' (St Teresa of Avila in *The Book of the Foundations*.)

ST AUGUSTINE: SERMON ON THE EUCHARIST ON EASTER DAY¹

TRANSLATED BY E.H.

YOU have just been reborn of water and the spirit—that is why you are called infants—and so you look at this food and drink on this table of the Lord's in an altogether new light, and regard it with fresh feelings of love and reverence. And now the duty of preaching a sermon, and the care I have spent in giving birth to you so that Christ might be formed in you, compels me to explain to you what it means, what it is about—this great and divine sacrament, this noble and superlative medicine, this clean and simple sacrifice, which is now offered, no longer in just one city, the earthly Jerusalem, nor in the tabernacle which Moses or the temple which Solomon constructed (these were just shadows of things to come); no, now it is sacrificed from 'the rising of the sun to its setting' as the prophets foretold, and it is offered to God as a victim of praise according to the grace of the new covenant. Not any more is a victim for a blood sacrifice to be picked out from the flocks, no sheep now or goat is led to the altars of God; the sacrifice of our present age is the body and blood of the priest himself. Of him it was that the prediction had been made such a long time before in the psalms: 'You are a priest for ever of the order of Melchisedech'. And Melchisedech the priest of God Most High offered bread and wine when he blessed our father Abraham, as we are assured in the book of Genesis. Christ our Lord therefore, who offered in his death for us what he had received in his birth from us, being established prince of priests for ever, laid down this order of sacrifice that you see here—the sacrifice of course of his body and blood. When his body was struck with the lance it yielded blood and water, the forgiveness of our sins. With this gracious favour fresh in your minds work out your own salvation, since it is God who is working it out in you, and come up with fear and trembling to partake at this altar. Recognize in the bread what hung on the cross, and in the chalice what flowed from his side. For this is the

¹ Dennis III.

one sacrifice that those old ones of the people of God, with all their variety, foreshadowed. For example, Christ is at once a sheep in the innocence and simplicity of his soul, and a goat in his likeness to sinful flesh. And anything else that the sacrifices of the old covenant variously foretold belongs properly to this one sacrifice which the new covenant unfolds.

So take and eat the body of Christ, for you too in the body of Christ have now become the limbs of Christ; take and drink the blood of Christ. To avoid coming undone, eat what ties you together; to avoid treating yourselves as trash, drink the price that was paid for you. Just as this is turned into you when you eat it and drink it, so you are turned into the body of Christ when you live an obedient and dutiful life. He himself took bread as his passion drew near; when he was keeping the pasch with his disciples he took bread and blessed it and said: 'This is my body which will be given up for you'. In the same way he blessed the cup and gave it them saying: 'This is my blood of the new covenant which will be shed for many for the forgiveness of sins'. You have probably read or heard this in the gospel before now, but what you hadn't realized was that this eucharist here is the Son. But now that your hearts have been sprinkled and your consciences are clear and your bodies washed in clean water, 'come up to him and be enlightened, and your faces shall not blush'. Here is the new covenant, here is your hope of inheriting eternity; and so if you receive it worthily, keeping the new commandment to love each other, you have in you life itself. For what you eat is the very flesh of which Life said, 'The bread which I shall give is my flesh for the life of the world'; and 'Unless a man eats my flesh and drinks my blood, he will not have life in himself'.

If you therefore have life in him, you will be one flesh with him. This sacrament, after all, does not present you with Christ's body only to part you from it. St Paul reminds us that this union had been foretold in holy scripture: 'They will be two in one flesh. This', he says, 'is a great sacrament; but I mean in Christ and in the Church.' And elsewhere he says of this same eucharist: 'We, though many, are one bread and one body'. So you are beginning to receive what you have begun to be, provided you don't receive it unworthily, and so eat and drink judgment on yourselves. That is how he puts it: 'Whoever eats the bread or

drinks the cup of the Lord unworthily, will be guilty of the Lord's body and blood. But let each man prove himself and so eat of the bread and drink of the cup; for whoever eats and drinks unworthily, eats and drinks judgment on himself.'

But you receive it worthily if you avoid the yeast of bad doctrine, and so remain unleavened loaves of sincerity and truth; or the other way round, if you retain that yeast of charity which the woman hid in three measures of flour until the whole was leavened. This woman is the wisdom of God, who became mortal flesh through the Virgin; and throughout the whole world, which is like three measures of flour because it has been built up after the flood from the three sons of Noe, she spreads her gospel until the whole is leavened. This is the whole which in Greek is called *holon*, and if you keep the bond of peace in it you will be 'by the whole', Greek *catholon*, from which the Church gets the name Catholic.



GAMALIEL

Q. I have been having an argument with a friend of mine about the 'Our Father'. I say that it is addressed to God the Father, he disagrees, and says it is addressed to the whole Trinity. Which of us is right?

UNDERGRADUATE

A. Your friend certainly has St Thomas on his side. But St Thomas, as far as I know, never really argues the point; he simply states as something to be taken for granted, as a premise to be used in further argument, what when we say the 'Our Father' we are praying to the whole Trinity. (*Sum. Theol.* Ia, 33, iii, obj. 1; IIIa, 23, ii, sed con.) I do not think you need be frightened out of your own view simply by the authority of St Thomas, because in this matter there has been a certain shift of theological emphasis since his time. And anyhow, need I say it, both of you are right in some respect.

We are given the Lord's prayer in two classic contexts; in the

gospels and in the mass. It is given, in slightly different versions, by both St Matthew and St Luke. St Matthew includes it in the sermon on the mount (vi, 9), in a context in which our Lord is constantly speaking of 'Your Father', 'Your Father in heaven'. The name Father seems to be used here, without much doubt, as a name simply of God, the God of Israel, the one true God, without any overt reference to the distinction of Persons in God. So in the context of St Matthew, I suggest your friend is right, and that the 'Our Father' is addressed simply to God, who is of course, although the doctrine has not arisen in the context, the whole Trinity.

In St Luke the 'Our Father' is given in response to a disciple asking our Lord to teach them how to pray (ch. xi, 1). Here the case is not so simple as in St Matthew, because in the previous chapter (x, 21) the evangelist has already recorded our Lord's prayer of thanksgiving in which the distinction between the divine Persons is fairly plainly intimated, and in which the name Father is presumably applied to God the Father personally. So it looks as if St Luke might be wanting to suggest, by this order of episodes, that our Lord's teaching on how to pray does more than give us a suitable and filial formula for addressing God, which is all St Matthew's context implies; it is also designed to draw us into a sharing in his own personal prayer to the Person of his Father, it is taking our prayer, so to speak, right *into* the Trinity. In the Lucan context then, I think that you are probably more right than your friend.

In the mass the Lord's prayer comes immediately after the canon. Now there is no doubt whatever that the prayers of the canon, as indeed most of the prayers and collects of the mass, are addressed directly to God the Father. The standard form of liturgical prayer is *to* the Father *through* the Son *in* the unity of the Holy Ghost. So in this context I am sure it would be anomalous to maintain that the Paternoster is being addressed indistinctly to the whole Trinity and not personally to God the Father.

But let us remember that we cannot *separate* the divine Persons, and so we cannot pray to one in such a way as to exclude the others. When we pray to the Father, we pray through the Son; whether we happen to use that formula or not, that in fact is the way prayer reaches God. Furthermore, the divine Persons do not add up to God, they are each the same God and they are all, taken

together, the same God. So when you pray directly to the Father (or the Son or the Holy Ghost), you are praying indirectly to the Trinity, to God. And on the other hand, when you pray to God indistinctly, directly to the whole Trinity, you are praying indirectly to each of the divine Persons as distinct from each others; again *to the Father, through the Son, in the Holy Ghost*; because that is what God is, three distinct Persons; and if they cannot be *separated*, neither can they be *confused*.

So to conclude, when we pray now just to God, now to the Father, now to our divine Lord, the focus of our minds varies, but the destination of our prayers is the same.

Q. Please explain poverty of spirit fully.

H.M.H.

A. Our Lord began the sermon on the mount by saying 'Blessed are the poor in spirit, for theirs is the kingdom of heaven' (Matt. v, 3). Not 'the poor *of* spirit' but 'the poor *in* spirit'. He certainly was not recommending us to be poor-spirited or pusillanimous.

Indeed he was not, in so many words, recommending us to be anything; he was simply stating how lucky certain sorts of people are. How lucky are the poor in spirit, because the kingdom of heaven belongs to them! To see what is meant by 'poor in spirit', we must first look at St Luke's version of these beatitudes (Luke vi, 20). 'Blessed are you poor, for yours is the kingdom of God.' St Luke gives us the beatitudes as four stark paradoxes, followed by four more in the shape of woes. Our Lord in this context is not prescribing any moral attitudes; he is just standing our usual and natural values on their heads. You are lucky if you are poor, unlucky if you are rich, lucky to be hungry, unlucky to be well-fed, lucky to be crying, unlucky to be laughing. It seems to me that this version given by St Luke is more likely to be nearer to what our Lord actually said than St Matthew's version.

But one can imagine the difficulties that would arise with people whose minds found it hard to digest paradoxes. Is it a sin, they would ask, to be rich, to be well-fed, to be cheerful? Are there not many excellent Christians, sincerely loving God and their neighbours, who enjoy these material blessings? Are they therefore going to forfeit their spiritual fortune?

I suggest that St Matthew's expanded version of the beatitudes

is intended to cope with this sort of difficulty. No, he is saying, Christ never said it was a sin to be rich; he only suggested that it is rather a risk. You don't have to be a pauper to enter the kingdom of heaven—although actual material poverty can be a religious asset, since it can save you the trouble of squeezing into the kingdom like a camel through a needle's eye. Still, even if you are materially well-to-do, there is nothing to stop you being poor in spirit. That means not clutching at wealth or clinging to it; being unreservedly generous in spending it for others, in alms to the poor and to the Church; being sparing in your use of it on yourself; being ready to lose it without too much anxiety, because you have great faith in God and very little in money; in a word it means being the master of your money and not its slave.

In that last sentence I was putting into St Matthew's mouth what was actually St Jerome's way of stating it. To sum up, I would say that being poor in spirit is adopting an attitude to money and what money can buy, that is compounded of three elements; generosity (the exact opposite of poor-spiritedness), self-denial, and confidence in God.



LETTER TO THE EDITOR

THE ROSARY DURING MASS

(See *Gamaliel*, LIFE OF THE SPIRIT, April 1959, pp. 467-8.)

DEAR EDITOR:

For over fifty years to my own knowledge plenty of people have 'objected' to the public recitation of the rosary during low mass. Many others, on the contrary, have found nothing in it to object to, save some of us priests when the person leading the devotion has been altogether too close to the priest at the altar.

1. It would be altogether most exceptional for the rosary to be recited during mass on Sundays and holidays of obligation. On other days no one is bound to 'hear' mass or even to be present at it.

2. In olden times in England the faithful were content to hear

mass in such a way that they might 'the sacring see and pray thereto'. Today, on the other hand, many people are eager to respond to the encouragement given them by authority to participate more actively in the holy sacrifice. But, again, whereas some people like the dialogue mass, many do not: one must never expect perfect unity of outlook.

3. But is there anything wrong, or even incongruous, in the public recitation of the rosary during mass? Certainly there cannot be with regard to its private recitation. A woman I know, the mother of a priest, never hears low mass without saying the five sorrowful mysteries—what else is the holy mass, she says. And are we not told in the *Imitation of Christ* that whenever mass is celebrated it should seem to us that we are with the blessed Virgin in the stable at Bethlehem when Jesus Christ is born, or standing with her at the foot of the cross while Jesus is dying? And might not the pious author have added, Or accompanying Mary, the mother of Jesus, and the apostles when with great joy they returned to Jerusalem after the Ascension?

4. This is a free country, if not a Free Church(!), and whereas some persons prefer a daily sung mass, others a dialogue mass, others mass meditated with a second priest conducting the commentary, still others again only ask to be allowed quiet in order to follow the mass in their missal. Who then will dare to assert that saying any one of the three sets of mysteries of the rosary is not also a very excellent way of hearing mass? This being so, since it is only during one month in the year that we are asked to 'submit' to the public recitation of the rosary during low mass, and only then in places where it is not possible or practicable to have it recited *coram Sanctissimo*, later in the day, I for one cannot see what there is to object to.

5. Pope Pius XII may have signed the instruction of the S.C.R. that 'it is now lawful to mix liturgical services and public devotions one with the other', but this, surely, has been the law for many years, so that, for example, the divine office may not be recited during mass. But the Pope did not abrogate or abolish the October devotions. The obvious explanation, therefore, would seem to be that such 'mixing' is forbidden when the services and devotions clash. We are still allowed to have hymns to the blessed Sacrament, as well as certain others, during low mass, so I fail to see how anyone, until some fresh ruling has been made,

can invoke the law and prohibit the public recitation of the rosary during low mass in October, or on any days during other months when priest and people want it, as in the *Catholic West Indies*.

Yours, in the 'spacious garden of our Father, Dominic', and of the Church.

FR RAYMUND, O.P.

[Gamaliel replies:

I rejoice at Fr Raymund's liberal principle that what we like doing should be a standard, not to be ignored, of what we do. It is so desirable that people should enjoy worshipping God, offering the sacrifice of the mass, saying the rosary. But our tastes surely require a certain discipline—not just an external regimentation, but the discipline inherent in the things we like doing. If we want to get the most out of going to mass we must be ready to accept the fairly strict disciplines, the rules of the game, which it imposes by its very structure. And surely, if you like doing two things, you do not usually find that your enjoyment of them is helped by trying to do them at once.

I cannot see the force of Fr Raymund's argument from the lawfulness of reciting the rosary privately during mass, which there is no suggestion of forbidding (though it does not seem to me a practice deserving of positive encouragement), to the lawfulness of its public recitation. The incongruity of this lies simply in a congregation trying to perform two public acts of worship at the same time. Does this really double the enjoyment, or the more serious profit, or merit, to be derived from each? Does it do any more than save time?

One cannot but admire the common Catholic zeal for putting on as many forms of worship as possible simultaneously. If the mysteries of the rosary are ultimately the same thing as the mass, the same could be said for the stations of the cross, the litany of the saints, processions of the blessed Sacrament, the divine office, sermons on the four last things. Let us have them all at once. Why not have the fifteen mysteries of the rosary said simultaneously by fifteen different groups in the church? It would save a prodigious amount of time, it would be tremendous fun, and it would only be a *reductio ad absurdum* of what is absurd already.]

REVIEWS

THE FIRST MONKS AND HERMITS. By S. G. A. Luff. (St Albert's Press, Aylesford; 2s.)

WESTERN ASCETICISM. *The Library of Christian Classics*, vol. XII. Edited by Owen Chadwick. (S.C.M. Press; 35s.)

A modest little essay from the Aylesford Press deserves the attention of all who are stirred by the inspiration of the solitary life, and it can be said with confidence that Professor Chadwick's fine book, which has so much to say on the same theme, is one of those rare volumes that will long be sought after, even when it goes out of print. Both writers witness to that contemporary revival of genuine sympathy with the primitive sources of religious life, which has doubtless been warmed by experiences that make the reactions of the desert Fathers much more credible to us than they once were, and which is saved from the touch of mere romanticism by the effort of sound learning. 'The monks always looked back to the apostolic Church as the source of their way of life. Medieval monks supposed that their corporate societies were successors, in a continuous line, of that primitive group of disciples who possessed all things in common. . . . Though a stronger sense of history discarded this faith, it contained more truth than the nineteenth century suspected', says Professor Chadwick in the magisterial introduction to his volume of translations. He insists upon the special colour which the memory of the martyrs gave to primitive Christian asceticism. 'The blood of the martyrs not only propagated the gospel: it ensured that the kind of gospel propagated was that which showed the Christians as strangers and pilgrims upon earth.' Professor Chadwick sees two developments as being necessary to transform the primitive groups of Christian ascetics into monks: (1) withdrawal from the congregation, (2) common discipline and rule. When those developments begin to come, he sees Basil's work as 'best understood not as an off-shoot of Egyptian monasticism but as a continuation and extension of the idea of the primitive ascetic society'. In the lives of Anthony and Pachomius we observe a progressive movement 'mentally as well as geographically' away from the congregation. The growth of the religious ideas which the new way of life in the deserts demanded, leading to the ideal of pure contemplation, is most persuasively discussed, and against this background we can the better appreciate the peculiar merits and 'the strange kind of originality' of the incomparable rule of St Benedict. Slow to win acceptance, that rule, partly due to the influence of Anglo-Saxon missionaries, finally triumphed as the rule *par excellence* of the

monks of the West. S. G. A. Luff's essay, which surveys in a more restricted manner a good deal of the same material, has some points to make which are complementary to what Professor Chadwick has to say. Especially worth making was the observation that 'of the Sayings of the Fathers those which originate in the more solitary deserts are above all concerned with the theme of fraternal charity, whilst the less edifying stories seem to originate in the cenobia. At Nitria, on the approach of visitors, the brethren poured out like a swarm of bees, for the most part carrying pitchers of water and bread. But it was not the custom at the walled monastery of Isidore, where the visitor was lucky to receive a night's lodging at the gate, and in the morning a blessing, and a dismissal.'

Thus wherever sterility in the Christian virtues has overtaken the monastic life, it has been necessary to return to the primitive sources. It is here that Professor Chadwick's volume has made ample provision for us. With a very just sense of proportion it gives us a particularly generous and painstaking translation of a large section of the *Verba Seniorum*, seven of Cassian's *Conferences* and the complete Rule of St Benedict. We may note that the translation of the Holy Rule follows Dom Justin McCann's interpretation of *scapulare* in chapter 55, though not, it would seem, his contention about the late latin superlative. It also adopts the suggestion that St Benedict's *bibliotheca* in chapter 48 means that each monk is given one book of the Bible for Lent. It would be hard to find a single volume of comparable richness and erudition to put into the hand of anyone who wanted to read for himself the most important sources of primitive western asceticism.

ÆLRED SQUIRE, O.P.

OUR MASS. By Mgr Chevrot. Translated by J. Holland Smith. (Challoner Publications; 21s.)

THE MASS: CHRISTIANS AROUND THE ALTAR. By the Community of St Séverin. Translated by Margaret Clark. (Geoffrey Chapman; 10s. 6d.)

These two translations from the French make an interesting pair. Both are designed to teach the ordinary layman the place and meaning of the mass in his life. The first was written in the early stages of the liturgical movement in France by a parish priest who realized how difficult it was for the mass as usually celebrated to mean anything at all to the silent spectators who attended it. The second, published in 1954, is a series of sermons preached by a group of priests in a church where there are no silent spectators, but where the congregation avails itself of all that the liturgical revival offers to facilitate its participation. For Mgr Chevrot, as still for us in England, the sight of the faithful

taking an effective part in the holy sacrifice is one yet to be awaited. He is concerned to bring the ceremonies of the mass to life by showing his readers the significance they had for Christians of an earlier age. The book takes the form of a commentary explaining all the ceremonies of the mass, showing by frequent references to earlier practices what ought to be seen and understood in the now truncated rites. Unfortunately it makes heavy reading, and it is to be feared that many of those for whom the book is intended will be bored by the long descriptions of ancient ceremony. The fundamental notions of what the mass is and what part we have to take in it are swamped by so much interesting information. Nevertheless it provides a useful commentary, with clear explanations of difficult prayers, though it is a pity that its historical exposition is not more up to date. The book contains too many printer's errors, and on page 67 readers will be amused to find Prudentius referred to as 'the poetess Prudence'!

Very different is the approach of the priests of St Séverin. They have the great advantage that at their church much of the natural symbolism of the rites has been restored. They have no need of recourse to ancient practice to explain what the offertory is; their offertory procession speaks for itself. They are able to concentrate on putting across the basic ideas. The different themes of the offering of the Church, the sacrifice of Christ, our union with him in sacrifice and all the other important aspects of the mass are explained with a clarity and simplicity which makes these instructions a model for all who have to preach on the mass. Great emphasis is placed on the communal nature of our worship, but the personal element is in no way neglected. Readers are clearly told what is demanded of them by the mass and what it should mean to their everyday lives. Nor are these just words. The priests of St Séverin have succeeded in turning a difficult city parish into a Christian community which has won the admiration of Christians throughout Europe, and the bond which binds this community together is the mass. It is greatly to be hoped that many people in England will learn by reading this book to see their Sunday mass as the parishioners of St Séverin see it.

I have contrasted this book with Mgr Chevrot's, because as an explanation of the mass it is far better. It does not attempt to be a commentary, and those who wish to find out the meaning of prayers and ceremonies must go to Mgr Chevrot or to some more detailed commentary. It is an indication of the advance of the liturgical movement that this little book can give to its readers a clear explanation of what the mass is, without overburdening them with archaeology.

THE ECUMENICAL MOVEMENT. By Gustave Weigel, S.J. (Geoffrey Chapman; 6s.)

This book sets out to give Catholics a short account of the ecumenical movement. The first part outlines briefly the history of the movement during this century, up to the formation of the World Council of Churches in 1948, and attempts to forecast the future of the Council. The second part describes the Catholic attitude to the movement, as expressed in canon law and papal documents, and gives some idea of the growing eirenic work among Catholic writers and theologians all over the world. The third part, 'Theological Reflections', promises to be the most interesting, but disappoints—perhaps because the author seems uncertain whether he is addressing Catholics or non-Catholics; and if Catholics, whether he is chiefly concerned to warn them against the dangers of relativism which lurk in the World Council of Churches, or to set out the Catholic doctrine of the *una sancta*. He makes many good points, but the section as a whole lacks shape and precision, and will therefore be less successful than it might have been in forming a theological attitude of mind towards the movement—which is clearly its intention. It is a pity, for the first part of the book is usefully informative, and gives, during its course, a valuable miniature bibliography on the subject.

F.R.

IN CHRIST: A Sketch of the Theology of St Paul. By W. Grossouw.

Translated by M. W. Schoenberg, O.S.C. (Chapman; 10s. 6d.)

This little book is an invitation to read St Paul himself, in the same sort of way as the themes of a symphony are sometimes given and explained. This is done in such a manner that the modern reader feels his difficulties are honestly and sincerely met. How are we to 'translate' St Paul's terminology of sin, redemption, resurrection, the body of Christ, being in Christ? Many of these concepts are strange to the modern mind. It brings home to one the salutary influence the restored Easter vigil could have, when one reads (p. 56) what was written before this restoration about the unfamiliarity of Catholics with St Paul's teaching on our participation in Christ's resurrection.

The statement (p. 50) that our resurrection from sin is represented by the neophyte's emerging from the waters of baptism is precarious, as Schnackenburg showed (*Münchener Theol. Zeits.* VI, 1955, 32-53).

The elaboration of the theme of Christ as the new Adam and our solidarity with him (p. 97) would have been more appropriate to the chapter on the body of Christ (pp. 124-134); cf. Benoît, *Revue Biblique* 1956, 5-44.

JORDAN VINK, O.P.

APPROACH TO PRAYER. By Dom Hubert van Zeller. (Sheed and Ward; 10s. 6d.)

Seven aphoristic essays on prayer develop more themes than the mere approach to prayer. The principle of prayer, the practice, the difficulty, the effects, the 'protections', come up for consideration. Wise counsels and enlightening reflections, in Fr van Zeller's usual antithetical style, abound on almost every page. In well-chosen words he says throughout the book that if you are not practising the virtues you do not pray well and if you are you can hardly help praying well—and there is concomitant variation between praying and living. The statement that 'there is no essential difference between moral life and prayer life' (p. 71) sums it up.

The other main theme is the all-pervading presence of God. Recognition of this is 'the beginning of prayer, the first condition of sanctification. All that comes after is yielding to precisely this.' (p. 67.)

It is interesting to see that he thinks that 'natural mysticism can get no nearer to God than the recognition of his power as Creator' (p. 33). Is 'natural mysticism' not a contradiction in terms? On page 62 one might suggest that the sentence 'The soul has become too experienced' might be improved by the addition of 'in going through the acts' or some similar phrase.

It is a book to read slowly and supplies many points for meditation, but it is so well written that one inevitably goes on to the next chapter, leaving the piquant, disturbing, challenging, stimulating discoveries to a second reading. In this it may be contrasted with the author's *Praying While You Work*, of which a delightful pocket edition has been brought out by Burns and Oates.

G. M. CORR, O.S.M.

MERCY UNTO THOUSANDS. By Sister M. Bertrand Degnan. (Browne and Nolan Ltd, Dublin; 25s.)

A biography is usually of interest either for the personality of the person concerned or for the work done by that person. The life-story of Catherine McAuley is one which may appeal to all who have heard Christ's words, 'I was hungry and you gave me to eat; . . . thirsty and you gave me to drink', for it is the story of one whose life was guided by those very words. At the beginning of the nineteenth century she and a band of ladies founded in Dublin an institution to perform those corporal works of mercy commended by God. The institution in time became the Congregation of Mercy and this book is written by one of Sr Mary Catherine's daughters in religion. It is written with true filial devotion, after the authoress had spent many years collecting material for it, in a presentable manner, and through it the personality and character of Sr Mary Catherine McAuley is clearly revealed.

MICHAEL PLATTS, O.P.

BOOKS AND BOOKLETS RECEIVED

THE SUNDAY SERMONS OF THE GREAT FATHERS 3: From Pentecost to the Tenth Sunday after Pentecost. Tr. and ed. by M. F. Toal (Longmans; 30s.) A review of a previous volume appeared in our April issue.

THE LORD'S PRAYER: by Romano Guardini; tr. from the German by Isabel McHugh (Burns and Oates; 12s. 6d.).

WE HAVE A POPE: A Portrait of His Holiness Pope John XXIII, by Albert Giovannetti (Chapman; 10s. 6d.). A popular biography of the new Pope, easy to read.

A MEMOIR OF MY SISTER ST THÉRÈSE: by Sister Geneviève (Céline Martin) (Gill and Son; 15s.).

VIE ET PRIÈRE: by Dom Georges Lefebvre, O.S.B. (Desclée de Brouwer).

THE BEST IS YET TO BE: by an Ursuline Nun (Gill and Son; 6s.). A little book on how to be old, with not infrequent asides on how bad the young are at being young.

HOW TO PRAY: by Columba Ryan, O.P. (Blackfriars; 1s. 6d.). Six short broadcast talks given in the 'Lift up your hearts' series 25th-30th February 1957. An invaluable aid to prayer, in a homely and vivid style, showing us that prayer is the most natural and vital activity in the world.

READING FOR CATHOLIC PARENTS: by F. J. Sheed (Sheed and Ward; 2s.). A pungent prod, an insistent poke in the ribs, to make you wonder uncomfortably if you have not become a member of the 'mindless majority'. Dr Sheed is one of the foremost of modern Catholic apologists, whose work as a publisher is quite deliberately done as apostolic work, and he is here reminding Catholic parents of their duty to do not a little serious reading if they are to fulfil their responsibility of educating their children in the faith. Having prodded them unmercifully, he gives plenty of practical advice.

THE MIND AND MAXIMS OF MARY WARD: Paternoster series 17. (Burns and Oates; 2s.). Full of food for thought, reflection, and prayer.

The Glastonbury Series of Short Prayers: 1. THE INCREASE OF PRAYER; 2. JOY IN GOD; 3. THE UNITY OF TRINITY; 4. THE FELLOWSHIP OF PRAYER; arranged by Gilbert Shaw (The Faith Press, 1s. each). These are Anglican pamphlets full of a genuine devotion, which deserve every success in encouraging a spirit of prayer.

THE GRACE OF THE PASSION: by Olive Wyon. The St Giles Lectures 1958 (S.C.M. Press; 3s. 6d.). Addresses delivered in St Giles Cathedral, Edinburgh, during Holy Week, these are moving meditations on

the passion of our Lord, in which there is nothing to offend the orthodox sense of the Catholic.

THE TWO-EDGED SWORD: by J. L. Mckenzie, s.J. (Chapman; 24s.).

The American edition of this book was reviewed in *THE LIFE OF THE SPIRIT* last August. Indeed, a quotation from that review heads the encomia printed on the dust-cover of this edition. It should be understood that the reviewer's praises were qualified by some reservations, which the dust-cover naturally enough omits; and he feels bound to state that since writing his review he has heard the book read through aloud in a monastic refectory (admittedly the most ruthless test any book can undergo), and that as a result his praises would be on a more modest scale altogether if he were to review the book again.



APPEAL

SISTER NELLIE is a nun in India, who has been ordered by her bishop to start a community, eventually perhaps a congregation, in Assam. She and her nuns are to teach, nurse the sick, and indeed take on any good works that need doing. Already she has twenty novices and aspirants, and one hundred and sixty pupils in her school. Through a friend we have received an appeal from her for books to help in the formation of her novices, and to build up a general library. She would particularly welcome a collection of lives of the saints for every day of the year. Gifts should be sent to:

Sister Nellie, Convent of Mary Immaculate, P.O. Barepta Road, Kamrup, Assam, India.

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